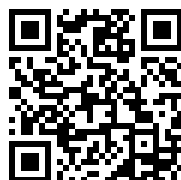

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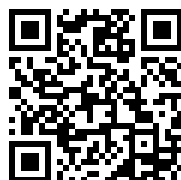
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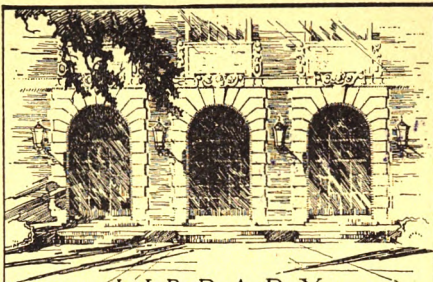
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EVERYMAN

EVERYMAN

A MORALITY PLAY

WITH AN INTRODUCTION AND NOTES

SIXTH EDITION

A. H. BULLEN

47 GREAT RUSSELL STREET, LONDON, W.C.

1902

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INTRODUCTION

RECENT representations by the Elizabethan Stage Society of this Morality Play in London and elsewhere having aroused some interest therein, it may not be thought out of place, if, with no pretence of exhausting the subject, a reprint of the text be prefaced with a short account of the origin of *Everyman*. Exactitude must not be expected; for, unluckily, the period to which the play must be assigned—the end of the fifteenth century—exhibits a literary history in which conjecture often has to supply the place of fact.

In considering the history of *Everyman*, we must take into account the parallel and contemporary Dutch play *Elckerlijck* (i. e. every man); for a comparison of the two leaves no doubt that either the one was translated from the other, or else both were derived from a common original. Three other plays of the same period bear a close resemblance to these two; firstly, a Latin play called *Homulus*, and secondly, two translations therefrom, one into Low German, and the other into Dutch. These, however, need not detain us long, though they are interesting in themselves. The Latin *Homulus* is

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undoubtedly a translation of *Elckerlijck*, and is the indirect original (through the Low German play) of the Dutch version.

We are thus left with *Everyman* and *Elckerlijck*, but the question of priority is difficult to answer. Internal evidence points strongly to the supposition that *Everyman* (with the exception of the prologue) was translated from *Elckerlijck* and not vice versa; because, in more than one passage, the English text is not easily intelligible without reference to the Dutch, and certain points are inexplicable except upon the theory that *Elckerlijck* was the parent play.

The earliest Dutch text now extant was printed about 1495; but there are reasons for assuming the existence of a previous edition. To the four early English editions which are still in existence, only conjectural dates can be assigned. The English texts are as follow:—

1. A fragment; in the British Museum, containing the latter two-thirds of the play: it bears the colophon, 'Imprynted at London in Fletestrete by me Rycharde Pynson prynter to the Kynges moost noble grace.'

2. A fragment; in the Douce collection in the Bodleian Library at Oxford: 'Imprynted at London in Fletestrete at the Sygne of the George by Rychard Pynson prynter unto the Kyngs noble grace.'

3. An edition printed by John Scott, or Skot. Two copies of this are known, a complete one in the library of Mr. Huth, and the other in Salisbury Cathedral Library.

4. Another edition ; printed by Scott, bearing his colophon : ' Imprynted at London in Poules chyrche yarde by me Iohn Skot.' This is in the Britwell Library.

Of these two printers Pynson was the earlier. A Norman by birth, he came to England about 1490 ; but he did not print 'at the Sygne of the George' in Fleet Street until 1500. On the accession of Henry VIII in 1509, he was appointed printer to the King, retaining that post until his death in 1530. The other printer, John Scott, issued books printed in St. Paul's Churchyard from about 1528 to 1537.

The earliest printed English text, therefore, is later than the corresponding Dutch text. This by itself is no proof of the actual priority of *Elckerlijck* ; indeed, it is probable that the English play was in existence before the beginning of the sixteenth century, while Collier and Professor ten Brink have independently given it as their opinion that *Everyman* may be tentatively assigned to the reign of Edward IV (1461-1483).

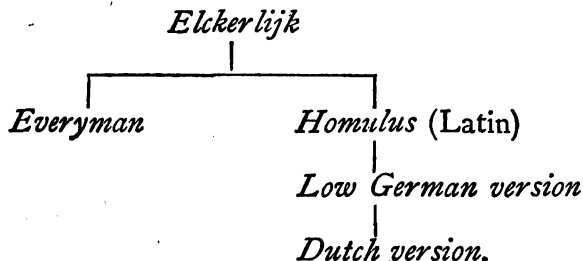
On the other hand, the internal evidence, as we said above, indicates the priority of *Elckerlijck*. Had the Dutch play been derived from *Everyman*,

why should the English prologue (ll. 1-21) have been omitted by the Dutch translator? It may be noticed that the rhythmic form of the prologue differs from that of the rest of the play.

Granting for the moment that *Elckerlijck* is the original, we may pursue an inquiry into its authorship. The Latin translation of 1536, mentioned above, has for its title *Homulus Petri Diesthemii*. This implies that a certain Peter of the town of Diest was either the translator, or the author of *Elckerlijck*; but the translator has left his name, Christianus Ischyrius, upon his work, and we may therefore assume that Peter of Diest was the author of *Elckerlijck*. In treating of this question not long ago, Dr. Henri Logeman of Ghent put forward the credible theory that this Peter of Diest was Peter Dorland, a historian and theologian of a speculative and mystic turn of mind, who lived at Diest during the latter half of the fifteenth century. His acknowledged works (many of which are extant only in MS.) do not disqualify him from consideration as the possible author of *Elckerlijck*; and in a posthumous edition of one of his books his name is given as Petrus Diestensis, or Peter of Diest, which proves him to have been sufficiently well known to be recognized under that title. Moreover, as Ulrici pointed out, *Everyman* shows the hand of a priest in its construction, e.g. from the eulogy of the power of the Church; and if it is a translation

from *Elckerlijck*, the theologian of Diest may very well have been the author of the Dutch play.

We may therefore conjecturally indicate the genesis of the five plays thus:—



The text of this edition is based on that of the complete copy in Mr. Huth's library, a few alterations being supplied by the other editions. A complete collation of the four extant early editions has been compiled by Dr. Henri Logeman; but in the present instance it was thought better merely to give a readable text, in modern English as far as possible, retaining only such words and inflexions as were interesting in themselves or indispensable to the rhyme or rhythm. In the notes an attempt has been made to supply, without being technical or exhaustive, sufficient explanation and assistance to facilitate the understanding of the play.

F. SIDGWICK.

CHARACTERS.

EVERYMAN.

ADONAI.

DEATH.

MESSENGER.

FELLOWSHIP.

COUSIN.

KINDRED.

GOODS.

GOOD-DEEDS.

STRENGTH.

DISCRETION.

FIVE-WITS.

BEAUTY.

KNOWLEDGE.

CONFESSION.

ANGEL.

DOCTOR.

Here begynneth a treatise how the
 hye fader of heben sendeth dethe
 to somon ebery creature to
 come and gybe a counte
 of theyr lybes in this
 worlde and is in ma-
 ner of a morall
 playe.

MESSENGER.

I PRAY you all give your audience,
 And hear this matter with reverence,
 By figure a moral play;
 The Summoning of Everyman called it is,
 That of our lives and ending shows 5
 How transitory we be all day:
 This matter is wondrous precious,
 But the intent of it is more gracious,
 And sweet to bear away.
 The story saith: Man, in the beginning 10
 Look well, and take good heed to the ending,
 Be you never so gay:
 Ye think sin in the beginning full sweet,
 Which in the end causeth thy soul to weep,
 When the body lieth in clay. 15
 Here shall you see how Fellowship and Jollity,
 Both Strength, Pleasure, and Beauty,
 Will vade from thee as flower in May;

18. 'vade' = fade.

For ye shall hear, how our Heaven King
 Calleth Everyman to a general reckoning: 20
 Give audience, and hear what he doth say.

GOD speaketh.

I perceive here in my majesty,
 How that all creatures be to me unkind,
 Living without dread in worldly prosperity:
 Of ghostly sight the people be so blind, 25
 Drowned in sin, they know me not for their God;
 In worldly riches is all their mind,
 They fear not my rightwiseness, that sharp rod;
 My law that I shewed, when I for them died,
 They forget clean, and shedding of my blood red; 30
 I hanged between two, it cannot be denied;
 To get them life I suffered to be dead;
 I healed their feet; with thorns hurt was my head:
 I could do no more than I did truly,
 And now I see the people do clean forsake me: 35
 They use the seven deadly sins damnable;
 As pride, covetise, wrath, and lechery,
 Now in the world be made commendable;
 And thus they leave of angels the heavenly company;
 Everyman liveth so after his own pleasure, 40
 And yet of their life they be nothing sure:
 I see the more that I them forbear
 The worse they be from year to year;
 All that liveth appaireth fast,
 Therefore I will in all the haste 45
 Have a reckoning of Everyman's person;
 For and I leave the people thus alone
 In their life and wicked tempests,
 Verily they will become much worse than beasts;

19. 'Heaven' is genitive. So in 84. 44. 'appaireth' = impaireth,
 i. e. degenerates. 47. 'and' = if, as also in 127, 135, 150, &c.

EVERYMAN

13

For now one would by envy another up eat ; 50
Charity they all do clean forget.

I hoped well that Everyman

In my glory should make his mansion,

And thereto I had them all elect ;

But now I see that like traitors deject 55

They thank me not for the pleasure that I to them meant,

Nor yet for their being that I them have lent ;

I proffered the people great multitude of mercy,

And few there be that asketh it heartily ;

They be so cumbered with worldly riches, 60

That needs on them I must do justice,

On Everyman, living without fear.

Where art thou, Death, thou mighty messenger ?

DEATH

Almighty God, I am here at your will,
Your commandment to fulfil. 65

GOD.

Go thou to Everyman,

And show him in my name

A pilgrimage he must on him take,

Which he in no wise may escape ;

And that he bring with him a sure reckoning 70

Without delay or any tarrying.

DEATH.

Lord, I will in the world go run over all,
And truly out-search both great and small;
Every man will I beset that liveth beastly
Out of God's laws, and dreadeth not folly : 75

He that loveth riches I will strike with my dart,

His sight to blind, and from heaven to depart,

72. 'run.' The Dutch word means 'reign,' but the English gives 'ren,' the old form of 'run.'

77. 'depart' = separate. So in the Marriage Service, 'till death us depart,' now corrupted into 'till death us do part.'

Except that alms-deeds be his good friend,
 In hell for to dwell, world without end.
 Lo, yonder I see Everyman walking ;
 Full little he thinketh on my coming ;
 His mind is on fleshly lusts and his treasure,
 And great pain it shall cause him to endure
 Before the Lord Heaven King.

80

[*Enter EVERYMAN.*]

Everyman, stand still ; whither art thou going
 Thus gaily? Hast thou thy Maker forget?

85

EVERYMAN.

Why asketh thou?
 Wouldest thou wete?

DEATH.

Yea, sir, I will shew you ;
 In great haste I am sent to thee
 From God out of His majesty.

90

EVERYMAN.

What, sent to me?

DEATH.

Yea, certainly.
 Though thou have forget Him here,
 He thinketh on thee in the heavenly sphere,
 As, or we depart, thou shalt know.

95

EVERYMAN.

What desireth God of me?

DEATH.

That shall I shew thee ;
 A reckoning He will needs have
 Without any longer respite.

100

86. 'forget,' old English 'forgete' = forgotten. So in 94. 88. 'wete' = know.

EVERYMAN.

To give a reckoning longer leisure I crave;
This blind matter troubleth my wit.

DEATH.

On thee thou must take a long journey:
Therefore thy book of count with thee thou bring;
For turn again thou cannot by no way, 105
And look thou be sure of thy reckoning:
For before God thou shalt answer, and shew
Thy many bad deeds and thy good but a few;
How thou hast sped thy life, and in what wise,
Before the chief Lord of Paradise. 110
Have ado that we were in that way,
For wete thou well, thou shalt make none attournay.

EVERYMAN.

Full unready I am such reckoning to give.
I know thee not: what messenger art thou?

DEATH.

I am Death, that no man dreadeth. 115
For every man I rest and no man spareth;
For it is God's commandment
That all to me should be obedient.

EVERYMAN.

O Death, thou comest when I had thee least in mind;
In thy power it lieth me to save, 120
Yet of my good will I give thee, if ye will be kind,—
Yea, a thousand pound shalt thou have,—
And defer this matter till another day.

102. 'blind' = obscure. 104. 'thou bring' is imperative. 112. 'attournay' = intercessor. 116. 'rest' = arrest. In 'spareth' the termination is influenced by 'dreadeth' in the preceding line.

DEATH.

Everyman, it may not be by no way;
 I set not by gold, silver, nor riches, 125
 Ne by pope, emperor, king, duke, ne princes.
 For and I would receive gifts great,
 All the world I might get;
 But my custom is clean contrary.
 I give thee no respite: come, hence, and not tarry. 130

EVERYMAN.

Alas, shall I have no longer respite?
 I may say Death giveth no warning.
 To think on thee, it maketh my heart sick,
 For all unready is my book of reckoning.
 But twelve year and I might have abiding, 135
 My counting-book I would make so clear,
 That my reckoning I should not need to fear.
 Wherefore, Death, I pray thee, for God's mercy,
 Spare me till I be provided of remedy.

DEATH.

Thee availeth not to cry, weep, and pray. 140
 But haste thee lightly that you were gone the journey,
 And prove thy friends if thou can.
 For wete you well the tide abideth no man,
 And in the world each living creature
 For Adam's sin must die of nature. 145

EVERYMAN.

Death, if I should this pilgrimage take,
 And my reckoning surely make,
 Shew me, for saint charity,
 Should I not come again shortly?

126. 'Ne' = neither, nor.
 sacred or holy.

148. 'saint,' here and in 290, &c., means
 sacred or holy.

EVERYMAN

17

DEATH.

No, Everyman; and thou be once there, 150
Thou mayst never more come here,
Trust me verily.

EVERYMAN.

O gracious God, in the high seat celestial,
Have mercy on me in this most need
Shall I have no company from this vale terrestrial 155
Of mine acquaintance, that way me to lead?

DEATH.

Yea, if any be so hardy,
That would go with thee and bear thee company.
Hie thee, that you were gone to God's magnificence,
Thy reckoning to give before His presence. 160
What, weenest thou thy life is given thee,
And thy worldly goods also?

EVERYMAN.

I had wend so, verily.

DEATH.

Nay, nay; it was but lent thee:
For as soon as thou art go, 165
Another awhile shall have it, and then go therefro
Even as thou hast done.
Everyman, thou art mad; thou hast thy wits five,
And here on earth will not amend thy life,
For suddenly I do come. 170

EVERYMAN.

O wretched caitiff, whither shall I flee,
That I might scape this endless sorrow?
Now, gentle Death, spare me tili to-morrow,
That I may amend me
With good advisement. 175

165. 'go' = gone: cp. 'a-go' = a-gone, 194-

DEATH.

Nay, thereto I will not consent,
 Nor no man will I respite,
 But to the heart suddenly I shall smite
 Without any advisement.

→ And now out of sight I will me hie; 180
 See thou make thee ready shortly,
 For thou mayst say this is the day
 That no man living may scape away.

EVERYMAN.

Alas, I may well weep with sighs deep;
 Now have I no manner of company 185
 To help me in my journey, and me to keep;
 And also my writing is full unready.
 How shall I do now for to excuse me?
 I would to God I had never be gete!
 To my soul a great profit it had be; 190
 For now I fear pains huge and great.
 The time passeth; Lord, help, that all wrought,
 For though I mourn, it availeth nought.
 The day passeth; it is almost a-go;
 I wot not well what to do. 195

To whom were I best my complaint to make?
 What and I to Fellowship thereof spake,
 And showed him of this sudden chance?
 For in him is all mine affiance;
 We have in the world so many a day 200
 Be good friends in sport and play.
 I see him yonder, certainly!
 I trust that he will bear me company;
 Therefore to him will I speak to ease my sorrow.
 Well met, good Fellowship, and good-morrow! 205

189. 'be gete' = been begotten;
 and 201. 194. 'a-go' = a-gone.

190. 'be' = been: cp. previous line

FELLOWSHIP *speaketh.*

Everyman, good-morrow by this day.

Sir, why lookest thou so piteously?

If anything be amiss, I pray thee me say,
That I may help to remedy.

EVERYMAN.

Yea, good Fellowship, yea,
I am in great jeopardy.

FELLOWSHIP.

My true friend, show to me your mind;
I will not forsake thee, unto my life's end,
In the way of good company.

EVERYMAN.

That is well spoken, and lovingly.

FELLOWSHIP.

Sir, I must needs know your heaviness;
I have pity to see you in any distress;
If any have you wronged ye shall revenged be,
Though I on the ground be slain for thee,—
Though that I know before that I should die.

EVERYMAN.

Verily, Fellowship, gramercy.

FELLOWSHIP.

Tush! by thy thanks I set not a straw.
Show me your grief, and say no more.

EVERYMAN.

If I my heart should to you break,
And then you to turn your mind from me,
And would not me comfort, when you hear me speak,
Then should I ten times sorrier be.

FELLOWSHIP.

Sir, I say as I will do in deed.

EVERYMAN

EVERYMAN.

Then be you a good friend at need :
I have found you true herebefore.

230

FELLOWSHIP.

And so ye shall evermore :
For, in faith, and thou go to Hell,
I will not forsake thee by the way !

EVERYMAN.

Ye speak like a good friend ; I believe you well ;
I shall deserve it, and I may.

235

FELLOWSHIP.

I speak of no deserving, by this day.
For he that will say and nothing do
Is not worthy with good company to go ;
Therefore shew me the grief of your mind,
As to your friend most loving and kind.

240

EVERYMAN.

I shall shew you how it is.
Commanded I am to go a journey,
A long way, hard and dangerous,
And give a strait count without delay
Before the high judge Adonai.
Wherefore, I pray you, bear me company,
As ye have promised, in this journey.

245

FELLOWSHIP.

That is matter indeed ! Promise is duty,
But, and I should take such a voyage on me,
I know it well, it should be to my pain :
Also it maketh me afeard, certain.
But let us take counsel here as well as we can,
For your words would fear a strong man.

250

244. 'strait' = strict.
253. 'fear' = frighten.

245. 'Adonai,' the Hebrew name for God.

EVERYMAN

21

EVERYMAN.

Why, ye said if I had need,
Ye would me never forsake, quick ne dead, 255
Though it were to Hell, truly.

FELLOWSHIP.

So I said, certainly,
But such pleasures be set aside, thee sooth to say:
And also, if we took such a journey,
When should we come again? 260

EVERYMAN.

Nay, never again, till the day of doom.

FELLOWSHIP.

In faith, then will not I come there!
Who hath you these tidings brought?

EVERYMAN.

Indeed, Death was with me here.

FELLOWSHIP.

Now, by God, that all hath bought, 265
If Death were the messenger,
For no man that is living today
I will not go that loathsome journey—
Not for the father that begat me! 266

EVERYMAN.

Ye promised me otherwise, pardie. 270

FELLOWSHIP.

I wot well I said so truly;
And yet if thou wilt eat, and drink, and make good cheer,
Or haunt to women, that lusty company,
I would not forsake you, while the day is clear,
Trust me verily! 275

EVERYMAN.

Yea, thereto ye would be ready,
To go to mirth, solace, and play.

EVERYMAN

Your mind to folly will sooner apply
Than to bear me company in my long journey.

FELLOWSHIP.

Nay, in good faith, I will not that way. 280
But and thou wilt murder, or any man kill,
In that I will help thee with a good will!

EVERYMAN.

O that is a simple advice indeed!
Gentle fellow, help me in my necessity;
We have loved long, and now I need, 285
And now, gentle Fellowship, remember me.

FELLOWSHIP.

Whether ye have loved me or no,
By Saint John, I will not with thee go.

EVERYMAN.

Yet I pray thee take the labour and do so much for me
To bring me forward, for saint charity, 290
And comfort me till I come without the town.

FELLOWSHIP.

Nay, and thou would give me a new gown,
I will not one foot with thee go;
But and you had tarried I would not have left thee so.
And as now, God speed thee in thy journey, 295
For from thee I will depart as fast as I may.

EVERYMAN.

Whither away, Fellowship? wilt thou forsake me?

FELLOWSHIP.

Yea, by my fay, to God I betake thee.

EVERYMAN.

Farewell, good Fellowship; for thee my heart is sore;
Adieu, for I shall never see thee no more. 300

290. 'To bring me forward' = to set me on my way.

trust, commit.

298. 'betake' = entrust, commit.
300-303. Other copies give 300 to Fellowship, and 301, 302 to Everyman.

FELLOWSHIP.

In faith, Everyman, farewell now at the end;
For you I will remember that parting is mourning.

EVERYMAN.

Alack! shall we thus depart indeed?
O Lady, help, without any more comfort,
Lo, Fellowship forsaketh me in my most need. 305
For help in this world whither shall I resort?
Fellowship herebefore with me would merry make;
And now little sorrow for me doth he take.
It is said, in prosperity men friends may find,
Which in adversity be full unkind. 310
Now whither for succour shall I flee,
Sith that Fellowship hath forsaken me?
To my kinsmen I will truly,
Praying them to help me in my necessity;
I believe that they will do so, 315
For kind will creep where it may not go.
I will go say, for yonder I see them go.
Where be ye now, my friends and kinsmen?

KINDRED.

Here be we now at your commandment.
Cousin, I pray you show us your intent 320
In any wise, and do not spare.

COUSIN.

Yea, Everyman, and us to declare
If ye be disposed to go any whither,
For wot ye well, we will live and die together.

KINDRED.

In wealth and woe we will with you hold, 325
For over his kin a man may be bold.

EVERYMAN.

Gramercy, my friends and kinsmen kind.
 Now shall I show you the grief of my mind:
 I was commanded by a messenger,
 That is an high King's chief officer; 330
 He bade me go a pilgrimage to my pain,
 But I know well I shall never come again;
 Also I must give reckoning straight,
 For I have a great enemy, that hath me in wait,
 Which intendeth me for to hinder. 335

KINDRED.

What account is that which ye must render?
 That would I know.

EVERYMAN.

Of all my works I must show
 How I have lived and my days spent;
 Also of ill deeds, that I have used 340
 In my time, sith life was me lent;
 And of all virtues that I have refused.
 Therefore I pray you go thither with me,
 To help to make mine account, for saint charity.

COUSIN.

What, to go thither? Is that the matter? 345
 Nay, Everyman, I had liefer fast bread and water
 All this five year and more.

EVERYMAN.

Alas, that ever I was born!
 For now shall I never be merry
 If that you forsake me. 350

KINDRED.

Ah, sir, what? ye be a merry man!
 Take good heart to you, and make no moan.

346. 'I had liefer' = I had rather.

But one thing I warn you, by Saint Anne,
As for me, ye shall go alone.

EVERYMAN.

My Cousin, will you not with me go? 355

COUSIN.

No, by our Lady; I have the cramp in my toe.
Trust not to me, for, so God me speed,
I will deceive you in your most need.

KINDRED.

It availeth not us to tice.
Ye shall have my maid with all my heart; × 360
She loveth to go to feasts, there to be nice,
And to dance, and abroad to start:
I will give her leave to help you in that journey,
If that you and she may agree.

EVERYMAN.

Now show me the very effect of your mind. 365
Will you go with me, or abide behind?

KINDRED.

Abide behind? yea, that I will and I may!
Therefore farewell, until another day.

EVERYMAN.

How should I be merry or glad?
For fair promises men to me do make, 370
But when I have most need, they me forsake.
I am deceived; that maketh me sad.

COUSIN.

Cousin Everyman, farewell now,
For verily I will not go with you;
Also of my own an unready reckoning 375
I have to account; therefore I make tarrying.
Now, God keep thee, for now I go.

EVERYMAN

EVERYMAN.

Ah, Jesus, is all come hereto?
 Lo, fair words make fools feign;
 They promise and nothing will do certain. 380
 My kinsmen promised me faithfully
 For to abide with me steadfastly,
 And now fast away do they flee:
 Even so Fellowship promised me.
 What friend were best me of to provide? 385
 I lose my time here longer to abide.
 Yet in my mind a thing there is;
 All my life I have loved riches.
 If that my Good now help me might,
 It would make my heart full light. 390
 I will speak to him in this distress.
 Where art thou, my Goods and riches?

GOODS.

Who calleth me? Everyman, what haste thou hast!
 I lie here in corners, trussed and piled so high,
 And in chests I am locked so fast, 395
 Also sacked in bags—thou mayst see with thine eye—
 I cannot stir; in packs low I lie.
 What would ye have? lightly me say.

EVERYMAN.

Come hither, Good, in all the haste thou may,
 For of counsel I must desire thee. 400

GOODS.

Sir, and ye in the world have trouble or adversity,
 That can I help you to remedy shortly.

EVERYMAN.

It is another disease that grieveth me;
 In this world it is not, I tell thee so.
 I am sent for, another way to go, 405

To give a strait account general
 Before the highest Jupiter of all;
 And all my life I have had joy and pleasure in thee.
 Therefore I pray thee go with me,
 For peradventure thou mayst before God Almighty 410
 My reckoning help to clean and purify;
 For it is said ever among,
 That money maketh all right that is wrong.

GOODS.

Nay, Everyman, I sing another song.
 I follow no man in such voyages; 415
 For and I went with thee
 Thou shouldst fare much the worse for me;
 For because on me thou did set thy mind,
 Thy reckoning I have made blotted and blind,
 That thine account thou cannot make truly; 420
 And that hast thou for the love of me.

EVERYMAN.

That would grieve me full sore,
 When I should come to that fearful answer.
 Up, let us go thither together.

GOODS.

Nay, not so, I am too brittle, I may not endure; 425
 I will follow no man one foot, be thou sure.

EVERYMAN.

Alas, I have thee loved, and had great pleasure
 All my life-days on good and treasure.

GOODS.

That is to thy damnation without lesing,
 For my love is contrary to the love everlasting. 430

419. 'blind' = obscure.
 out lesing' means 'inevitably.'

429. 'lesing' = loosing, releasing; so 'with-

But if thou had me loved moderately during,
 As to the poor to give part for me,
 Then shouldst thou not in this dolour be,
 Nor in this great sorrow and care.

EVERYMAN.

Lo, now, I was deceived or I was ware,
 And all I may wyte my spending of time.

435

GOODS.

What, weenest thou that I am thine?

EVERYMAN.

I had wend so.

GOODS.

Nay, Everyman, I say no;
 As for a while I was lent thee,
 A season thou hast had me in prosperity;
 My condition is man's soul to kill;
 If I save one, a thousand I do spill;
 Weenest thou that I will follow thee
 From this world? Nay, verily.

440

445

EVERYMAN.

I had wend otherwise.

GOODS.

Therefore to thy soul Good is a thief;
 For when thou art dead this is my guise
 Another to deceive in the same wise
 As I have done thee, and all to his soul's reproof.

450

EVERYMAN.

O false Good, cursed thou be!
 Thou traitor to God, thou hast deceived me,
 And caught me in thy snare.

436. 'wyte' = blame.

450. 'reproof' = reproof, reproach.

GOODS.

Marry, thou brought thyself in care,
Whereof I am glad, 455
I must needs laugh, I cannot be sad. >

EVERYMAN.

Ah, Good, thou hast had my hearty love;
I gave thee that which should be the Lord's above.
But wilt thou not go with me in deed?
I pray thee truth to say. 460

GOODS.

No, so God me speed,
Therefore farewell, and have good day.

EVERYMAN.

O, to whom shall I make my moan
For to go with me, in that heavy journey?
First Fellowship said he would with me go; 465
His words were very pleasant and gay,
But afterward he left me alone.
Then spake I to my kinsmen all in despair,
And also they gave me words fair,
They lacked no fair speaking, 470
But all forsake me in the ending.
Then went I to my Goods that I loved best,
In hope to have comfort, but there had I least;
For my Goods sharply did me tell
That he bringeth many in hell. 475
Then of myself I was ashamed,
X And so I am worthy to be blamed; X✓
Thus may I well myself hate.
Of whom shall I now counsel take?
I think that I shall never speed 480
Till that I go to my Good-deed,
But alas, she is so weak,
That she can neither go nor speak;

Yet will I venture on her now.
My Good-deeds, where be you?

485

GOOD-DEEDS.

Here I lie, cold in the ground;
Thy sins have me so sore bound,
That I cannot stir.

EVERYMAN.

O, Good-deeds, I stand in fear;
I must you pray of counsel,
For help now should come right well.

490

GOOD-DEEDS.

Everyman, I have understanding
That thou art summoned account to make
Before Messias, of Jerusalem king;
And you do by me, that journey with you will I take.

494

EVERYMAN.

Therefore I come to you, my moan to make;
I pray thee to go with me.

GOOD-DEEDS.

I would full fain, but I cannot stand, verily.

EVERYMAN.

Why, is there anything on you fall?

GOOD-DEEDS.

Yea, sir, I may thank you of all;
If ye had perfectly cheered me,
Your book of account full ready now had be.
Look, the books of your works and deeds eke;
Behold, how they lie under the feet,
To your soul's heaviness.

500

505

495. 'And you do by me' = If you take my advice.
for all.

500. 'of all' =

EVERYMAN.

Our Lord Jesus, help me!
For one letter herein can I not see.

GOOD-DEEDS.

There is a blind reckoning in time of distress! X

EVERYMAN.

Good-deeds, I pray you help me in this need,
Or else I am for ever damned indeed;
Therefore help me to make my reckoning
Before the Redeemer of all thing,
That king is, and was, and ever shall.)

510

GOOD-DEEDS.

Everyman, I am sorry of your fall,
And fain would I help you, and I were able.

515

EVERYMAN.

Good-deeds, your counsel I pray you give me.

GOOD-DEEDS.

That shall I do verily;
Though that on my feet I may not go,
I have a sister, that shall with you also,
Called Knowledge, which shall with you abide,
To help you to make that dreadful reckoning.

520

KNOWLEDGE.

Everyman, I will go with thee, and be thy guide,
In thy most need to go by thy side.

EVERYMAN.

In good condition I am now in every thing,
And am wholly content with this good thing;
Thanked be God my creator.

525

GOOD-DEEDS.

And when he hath brought thee there,
Where thou shalt heal thee of thy smart,

Then go thou with thy reckoning and thy Good-deeds
together

For to make thee joyful at the heart
Before the blessed Trinity.

530

EVERYMAN.

My Good-deeds, I thank thee heartfully ;
I am well content, certainly,
With your words sweet.

KNOWLEDGE.

Now go we thither lovingly,
To confession, that cleansing river.

535

EVERYMAN.

For joy I weep ; I would we were there ;
But I pray you to instruct me by intellection
Where dwelleth that holy virtue, Confession.

KNOWLEDGE.

In the house of salvation :
We shall find him in that place,
That shall us comfort by God's grace.
Lo, this is Confession ; kneel down and ask mercy,
For he is in good conceit with God Almighty.

540

EVERYMAN.

O glorious fountain that all uncleanness doth clarify, 545
Wash from me the spots of vices unclean,
That on me no sin may be seen ;
I come with Knowledge for my redemption,
Repent with hearty and full contrition ;
For I am commanded a pilgrimage to take, 550
And great accounts before God to make.
Now, I pray you, Shrift, mother of salvation,
Help my good deeds for my piteous exclamation.

552. 'Shrift,' i.e. Confession.

CONFESSION.

I know your sorrow well, Everyman ;
 Because with knowledge ye come to me, 555
 I will you comfort as well as I can,
 And a precious jewel I will give thee,
 Called Penance, voider of adversity ;
 Therewith shall your body chastised be,
 With abstinence and perseverance in God's service: 560
 Here shall you receive that scourge of me,
 Which is Penance strong, that ye must endure
 To remember thy Saviour was scourged for thee
 With sharp scourges, and suffered it patiently ;
 So must thou, or thou scape that painful pilgrimage; 565
 Knowledge, keep him in this voyage,
 And by that time Good-deeds will be with thee.
 But in any wise, be sure of mercy, X
 For your time draweth fast, and ye will saved be ;
 Ask God mercy, and He will grant truly, 570
 When with the scourge of Penance man doth him bind,
 The oil of forgiveness then shall he find.

EVERYMAN.

Thanked be God for His gracious work!
 For now I will my penance begin ;
 This hath rejoiced and lighted my heart, 575
 Though the knots be painful and hard within.

KNOWLEDGE.

Everyman, your penance look that ye fulfil,
 What pain that ever it to you be,
 And Knowledge will give you counsel at will,
 How your accounts ye shall make clearly. 580

EVERYMAN.

O eternal God, O heavenly figure,
 O way of righteousness, O goodly vision, *God's*

Which descended down in a Virgin pure
 Because He would every man to redeem,
 Which Adam forfeited by his disobedience: 585
 O blessed Godhead, elect and high-divine,
 Forgive me my grievous offence;
 Here I cry thee mercy in this presence.
 O ghostly treasure, O ransom and redeemer
 Of all the world, hope and conductor, 590
 Mirror of joy, and founder of mercy,
 Which illumineth heaven and earth thereby,
 Hear my clamorous complaint, though it late be;
 Receive my prayers of thy benignity;
 Though I be a sinner most abominable, 595
 Yet let my name be written in Moses' table;
 O Mary, pray to the Maker of all thing,
 Me for to help at my ending,
 And save me from the power of my enemy,
 For Death assaileth me strongly; 600
 And, Lady, that I may by mean of thy prayer
 Of thy Son's glory to be partaker,
 By the mean of His passion I it crave,
 I beseech you, help my soul to save.—
 Knowledge, give me the scourge of Penance; 605
 My flesh therewith shall give a quittance:
 I will now begin, if God give me grace.

KNOWLEDGE.

Everyman, God give you time and space!
 Thus I bequeath you in the hands of our Saviour,
 Thus may you make your reckoning sure. 610

EVERYMAN.

In the name of the Holy Trinity,
 My body sore punished shall be:
 Take this, body, for the sin of the flesh;
 Also thou delightest to go gay and fresh,

EVERYMAN

35

And in way of damnation you did me bring ; 615
Therefore suffer now strokes and punishing.
Now of penance I will wade the water clear, X
To save me from hell and from the fire.

GOOD-DEEDS.

I thank God, now I can walk and go ;
I am delivered of my sickness and woe. 620
Therefore with Everyman I will go, and not spare ;
His good works I will help him to declare.

KNOWLEDGE.

Now, Everyman, be merry and glad ;
Your Good-deeds do come ; ye may not be sad ;
Now is your Good-deeds whole and sound, 625
Going upright upon the ground.

EVERYMAN.

My heart is light, and shall be evermore
Now will I smite faster than I did before. X

GOOD-DEEDS.

Everyman, pilgrim, my special friend,
Blessed be thou without end ; 630
For thee is prepared the eternal glory. X
Ye have me made whole and sound,
Therefore I will abide with thee in every stound.

EVERYMAN.

Welcome, my Good-deeds ; now I hear thy voice,
I weep for very sweetness of love. X 635

KNOWLEDGE.

Be no more sad, but evermore rejoice,
God seeth thy living in His throne above ;
Put on this garment to thy behove,

633. 'stound' = hour, season.

Which with your tears is now all weat,
 Lest before God it be unsweet,
 When you to your journey's end come shall.

640

EVERYMAN.

Gentle Knowledge, what do ye it call?

KNOWLEDGE.

It is the garment of sorrow:
 From pain it will you borrow;
 Contrition it is
 That getteth forgiveness;
 It pleaseth God passing well.

645

GOOD-DEEDS.

Everyman, will you wear it for your heal?

EVERYMAN.

Now blessed be Jesu, Mary's Son!
 For now have I on true contrition.
 And let us go now without tarrying;
 Good-deeds, have we clear our reckoning?

650

GOOD-DEEDS.

Yea, indeed I have it here.

EVERYMAN.

Then I trust we need not fear;
 Now, friends, let us not part in twain.

655

KNOWLEDGE.

Nay, Everyman, that will we not, certain.

GOOD-DEEDS.

Yet must thou lead with thee
 Three persons of great might.

EVERYMAN.

Who should they be?

656. This line and ll. 666, 667 are given to KINDRED in the old copies by error.

GOOD-DEEDS.

Discretion and Strength they hight, 660
And thy Beauty may not abide behind.

KNOWLEDGE.

Also ye must call to mind
Your Five-wits as for your counsellors.

GOOD-DEEDS.

You must have them ready at all hours.

EVERYMAN.

How shall I get them hither? 665

KNOWLEDGE.

You must call them all together,
And they will hear you incontinent.

EVERYMAN.

My friends, come hither and be present,
Discretion, Strength, my Five-wits, and Beauty.

BEAUTY.

Here at your will we be ready. 670
What would ye that we should do?

GOOD-DEEDS.

That ye would with Everyman go,
And help him in his pilgrimage.
Advise you; will ye with him or not in that voyage?

STRENGTH.

We will bring him all thither, 675
To his help and comfort, ye may believe me.

DISCRETION.

So will we go with him all together.

EVERYMAN.

Almighty God, loved may thou be,
I give thee laud that I have hither brought ×
Strength, Discretion, Beauty and Five-wits; lack I nought;

663. 'Five-wits,' the five senses.

And my Good-deeds, with Knowledge clear, 681
 All be in company at my will here;
 I desire no more to my business.

STRENGTH.

And I, Strength, will stand by you in distress,
 Though thou wouldst in battle fight on the ground. 685

FIVE-WITS.

And though it were through the world round,
 We will not depart for sweet nor sour.

BEAUTY.

No more will I unto death's hour
 Whatsoever thereof befall.

DISCRETION.

Everyman, advise you first of all ; 690
 Go with a good advisement and deliberation ;
 We all give you virtue's monition
 That all shall be well.

EVERYMAN.

My friends, hearken what I will tell:
 I pray God reward you in His heavenly sphere. 695
 Now hearken, all that be here,
 For I will make my testament
 Here before you all present.
 In alms half my good I will give with my hands twain
 In the way of charity, with good intent, 700
 And the other half still shall remain
 In quiet to be returned there it ought to be.
 This I do in despite of the fiend of hell
 To go quite out of his peril
 Ever after and this day. 705

704. 'out of his peril' = out of his jurisdiction. 'Danger' is used in the same sense.

KNOWLEDGE.

Everyman, hearken what I say;
 Go to priesthood, I you advise,
 And receive of him in any wise
 The holy sacrament and ointment together; 710
 Then shortly see ye turn again hither;
 We will all abide you here.

FIVE-WITS.

Yea, Everyman, hie you that ye ready were,
 There is no emperor, king, duke, ne baron,
 That of God hath commission,
 As hath the least priest in the world being; 715
 For of the blessed sacraments pure and benign,
He beareth the keys and thereof hath he cure;
 For man's redemption it is ever sure;
 Which God for our soul's medicine
 Gave us out of His heart with great pyne; 720
 Here in this transitory life, for thee and me
 The blessed sacraments seven there be,
 Baptism, confirmation, with priesthood good,
 And the sacrament of God's precious flesh and blood,
 Marriage, the holy extreme unction, and penance; 725
 These seven be good to have in remembrance,
 Gracious sacraments of high divinity.

EVERYMAN.

Fain would I receive that holy body
 And meekly to my ghostly father I will go.

FIVE-WITS.

Everyman, that is the best that ye can do: 730
 God will you to salvation bring,
 For good priesthood exceedeth all other thing; x

720. 'pyne' = pain, torment.

To us Holy Scripture they do teach,
 And converteth man from sin Heaven to reach;
 God hath to them more power given, 735
 Than to any angel that is in Heaven;
 With five words he may consecrate
 God's body in flesh and blood to take,
 And handleth his Maker between his hands;
 The priest bindeth and unbindeth all bands, 740
 Both in earth and in Heaven;
 Thou ministers all the sacraments seven;
 Though we kissed thy feet thou were worthy;
 Thou art surgeon that curéth sin deadly:
 No remedy we find under God 745
 But all only priesthood.
 Everyman, God gave priests that dignity,
 And setteth them in His stead among us to be;
 Thus be they above angels in degree.

KNOWLEDGE.

If priests be good it is so surely; 750
 But when Jesus hanged on the cross with great smart
 There He gave, out of His blessed heart,
 The same sacrament in great torment:
 He sold them not to us, that Lord Omnipotent.
 Therefore Saint Peter the apostle doth say 755
 That Jesu's curse hath all they
 Which God their Saviour do buy or sell,
 Or they for any money do take or tell.
 Sinful priests giveth the sinners example bad;
 Their children sitteth by other men's fires, I have heard;
 And some haunteth women's company, 761
 With unclean life, as lusts of lechery:
 These be with sin made blind.

750. During this speech Everyman departs to take the sacrament. The encomium upon priesthood indicates that the author of the play was a priest.

FIVE-WITS.

I trust to God no such may we find ;
 Therefore let us priesthood honour, 765
 And follow their doctrine for our souls' succour ;
 We be their sheep, and they shepherds be
 By whom we all be kept in surety.
 Peace, for yonder I see Everyman come,
 Which hath made true satisfaction. 770

GOOD-DEEDS.

Methinketh it is he indeed.

EVERYMAN.

Now Jesu Christ be our alder speed.
 I have received the sacrament for my redemption,
 And mine extreme unction :
 Blessed be all they that counselled me to take it ! 775
 And now, friends, let us go without longer respite ;
 I thank God that ye have tarried so long.
 Now set each of you on this rod your hand,
 And shortly follow me :
 I go before there I would be ; God be our guide. 780

STRENGTH.

Everyman, we will not from you go,
 Till ye have gone this voyage long.

DISCRETION.

I, Discretion, will bide by you also

KNOWLEDGE.

And though this pilgrimage be never so strong,
 I will never part you fro : 785
 Everyman, I will be as sure by thee
 As ever I did by Judas Maccabee.

772. 'be our alder speed,' i. e. be the help of us all : 'alder' is the genitive plural, 'of all.'

EVERYMAN.

Alas, I am so faint I may not stand,
 My limbs under me do fold ;
 Friends, let us not turn again to this land, 790
 Not for all the world's gold,
 For into this cave must I creep
 And turn to the earth and there to sleep.

BEAUTY.

What, into this grave? alas!

EVERYMAN.

Yea, there shall you consume more and less. 795

BEAUTY.

And what, should I smother here?

EVERYMAN.

Yea, by my faith, and never more appear.
 In this world live no more we shall,
 But in Heaven before the highest Lord of all.

BEAUTY.

X I cross out all this; adieu by Saint John; 800
 I take my cap in my lap and am gone.

EVERYMAN.

What, Beauty, whither will ye?

BEAUTY.

Peace, I am deaf; I look not behind me,
 X Not and thou would give me all the gold in thy chest.

EVERYMAN.

Alas, whereto may I trust? 805
 Beauty goeth fast away and from me;
 She promised with me to live and die.

795. 'more and less' = all alike. 800. 'cross out' = make nought of.
 801. Beauty doffs her cap so low that it comes into her lap.

STRENGTH.

Everyman, I will thee also forsake and deny;
Thy game liketh me not at all.

EVERYMAN.

Why, then ye will forsake me all. 810
Sweet Strength, tarry a little space.

STRENGTH.

Nay, sir, by the rood of grace
I will hie me from thee fast,
Though thou weep till thy heart brast.

EVERYMAN.

Ye would ever bide by me, ye said. 815

STRENGTH.

Yea, I have you far enough conveyed;
Ye be old enough, I understand,
Your pilgrimage to take on hand;
I repent me that I hither came.

EVERYMAN.

Strength, you to displease I am to blame;
Will you break promise that is debt? 820

STRENGTH.

In faith, I care not;
Thou art but a fool to complain,
You spend your speech and waste your brain;
Go thrust thee into the ground. 825

EVERYMAN.

I had wend surer I should you have found.
He that trusteth in his strength
She him deceiveth at the length.
Both Strength and Beauty forsaketh me,
Yet they promised me fair and lovingly. 830

821. 'promise that is debt.' Cp. 'promise is duty,' 248.

DISCRETION.

Everyman, I will after Strength be gone,
As for me I will leave you alone.

EVERYMAN.

Why, Discretion, will ye forsake me?

DISCRETION.

Yea, in faith, I will go from thee,
X For when Strength goeth before
I follow after evermore.

835

EVERYMAN.

Yet, I pray thee, for the love of the Trinity,
Look in my grave once piteously.

DISCRETION.

Nay, so nigh I will not come.
Farewell, every one!

840

EVERYMAN.

X O all thing faileth, save God alone;
Beauty, Strength, and Discretion;
For when Death bloweth his blast,
They all run from me full fast.

FIVE-WITS.

Everyman, of thee now my leave I take;
I will follow the other, for here I thee forsake.

845

EVERYMAN.

Alas! then may I wail and weep,
For I took you for my best friend.

FIVE-WITS.

I will no longer thee keep;
Now farewell, and there an end.

850

EVERYMAN.

O Jesu, help, all hath forsaken me!

GOOD-DEEDS.

Nay, Everyman, I will bide with thee,
I will not forsake thee indeed;
Thou shalt find me a good friend at need.

EVERYMAN.

Gramercy, Good-deeds; now may I true friends see; 855
They have forsaken me every one;
I loved them better than my Good-deeds alone. *X and good deeds*
Knowledge, will ye forsake me also?

KNOWLEDGE.

Yea, Everyman, when ye to death do go:
But not yet for no manner of danger. 860

EVERYMAN.

Gramercy, Knowledge, with all my heart.

KNOWLEDGE.

Nay, yet I will not from hence depart;
Till I see where ye shall be come.

EVERYMAN.

Methinketh, alas, that I must be gone,
To make my reckoning and my debts pay, 865
For I see my time is nigh spent away.
Take example, all ye that this do hear or see,
How they that I loved best do forsake me,
Except my Good-deeds that bideth truly.

GOOD-DEEDS.

All earthly thing is but vanity: *X* 870
Beauty, Strength, and Discretion, do man forsake,
Foolish friends and kinsmen, that fair spake,
All fleeth save Good-deeds, and that am I.

EVERYMAN.

Have mercy on me, God most mighty; 874
 And stand by me, thou Mother and Maid, holy Mary.

GOOD-DEEDS.

Fear not, I will speak for thee.

EVERYMAN.

Here I cry God mercy.

GOOD-DEEDS.

Short our end, and minish our pain;
 Let us go and never come again.

EVERYMAN.

Into thy hands, Lord, my soul I commend; 880
 Receive it, Lord, that it be not lost;
 As thou me boughtest, so me defend,
 And save me from the fiend's boast,
 That I may appear with that blessed host
 That shall be saved at the day of doom. 885
In manus tuas of might's most
For ever commendo spiritum meum.

KNOWLEDGE.

Now hath he suffered that we all shall endure;
 Thy Good-deeds shall make all sure.
 Now hath he made ending; 890
Methinketh that I hear angels sing
 And make great joy and melody,
 Where Everyman's soul shall received be.

ANGEL.

Bride Come, excellent elect spouse to Jesu:
 Hereabove thou shalt go 895
 Because of thy singular virtue:
 Now thy soul is taken thy body fro;
 Thy reckoning is crystal-clear.

EVERYMAN

47

Now shalt thou into the heavenly sphere,
Unto the which all ye shall come
That liveth well before the day of doom.

900

DOCTOR.

This moral men may have in mind ;
Ye hearers, take it of worth, old and young,
And forsake pride, for he deceiveth you in the end,
And remember Beauty, Five-wits, Strength, and Dis-
cretion,

905

They all at the last do Everyman forsake,
Save his Good-deeds there doth he take.
But beware, for and they be small
Before God, he hath no help at all.
None excuse may be there for Everyman :
Alas, how shall he do then ?

910

For after death amends may no man make,
For then mercy and pity do him forsake.
If his reckoning be not clear, when he do come,
God will say *ite maledicti in ignem eternum!*
And he that hath his account whole and sound,
High in Heaven he shall be crowned ;
Unto the which place God bring us all thither
That we may live body and soul together.
Thereto help the Trinity,
Say ye, for saint charity.

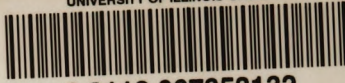
915

920

AMEN. ✕

901. This is the end of the action ; the moral is emphasized in the epilogue by the Doctor. 903. 'take it of worth' = treasure it.

UNIVERSITY OF ILLINOIS-URBANA



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